

Vol. XVIII.



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THE CONVERTED CATHOLIC

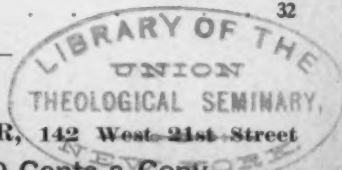
JANUARY, 1901

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CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xlii: 32.

Vol. XVIII.

JANUARY, 1901.

No. 1.

We begin the New Year and the Twentieth Century, and the Eighteenth Volume of THE CONVERTED CATHOLIC, with thanksgiving to God for the blessings of the past and a sure hope of the reality of His promises for the future. May each of our readers rejoice in the Lord for temporal blessings and a full salvation through Christ the Saviour, who is the same yesterday, to-day and forever.

The Lord hath done marvelous things in the past century.

"With His right hand, and His holy arm, hath He gotten Him the victory.

"The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen.

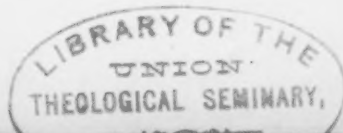
"He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

Therefore we should be thankful unto Him, and bless His name.

"For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

Material progress has been the characteristic of the last century, in the eyes of the world, and Christians have seen the extension of the salvation of God unto the ends of the earth. While all nations and peoples have partaken of the material blessings of the century, yet the only true and lasting happiness is found in the union of the soul with God. "To know Thee the only true God, and Jesus Christ whom Thou hast sent," is life eternal, and the sum of all blessings. May that in all the fulness of knowledge be the portion of our readers as we begin the new era, so that each one can say:

Thus far the Lord hath led me on,
Thus far His power prolongs my
days;
And every evening shall make
known
Some fresh memorial of His grace.



Work of the Twentieth Century.

The article by Rev. Dr. Drees in this issue shows a fine grasp of history. People talk about "the romance of history" in reference to the rulers and governments of this world, but no period of secular history since Apostolic times is more interesting and romantic than the great Reformation begun by John Wyckliffe, and so gloriously carried on by Martin Luther and other converted priests and monks. In the sketch so graphically presented by Dr. Drees events have been brought down to our time. What Almighty God will do in the further march of events, not only in calling believers out of Rome, but in the work of necessary reformation, can be learned only by our faith in His promises. We cannot foretell the future, but thanks be to God, we can testify what we have seen and heard—that our Lord is marching on. Every Christian with a living faith can say this at the opening of the Twentieth Century. It is a great privilege to participate in such a work, and to share in the blessings that accompany every effort in the line of God's purposes to make the Gospel known to those who have heard it not. "We are His workmanship, created in Christ Jesus unto good works."

We believe the greatest work of this New Century will be the conversion of the Roman Catholics. By conversion we mean bringing them nearer to God and nearer to Christ, and thus the breaking down of the Papal system by spiritual forces. In due time, according to God's promise, the Powers of the world will rise up against Popery, but the people should be saved.

The Pope Losing Everywhere.

The London *Christian* of December 6, 1900, said, in an editorial note:

"The political influence of the Pope—or rather the lack of it—is seen in the fact that, though this is Holy Year, no crowned sovereign and no Prince of the blood has taken advantage of the seat prepared for Catholic Royalty beside the Pope on the Pontifical throne, nor have the Catholic Sovereigns of Europe made up for their absence by the munificence of their gifts to the Vatican treasury. While the Pope is clamoring for the renewal of his temporal powers and privileges, it is growing clear that as an international political force he is entirely spent. The outward trappings have gone because the reality was gone. It is not likely that either his secular power or his place in the councils of the nations will ever come back. Both are, we trust, passed beyond recall."

This statement, with regard to high personages in Europe, simply bears out what has been frequently stated in this magazine, that the Roman Church is losing ground everywhere. The rich and poor, the high and low, the learned and unlearned, people in all conditions of life are turning away from the Pope and his Church for the larger liberty and the light for which the human race is yearning.

Monkish Rapacity Curbed.

The Philippine Commission, presided over by Judge Taft, has passed a bill providing for a board of trustees to conduct the San José College of Medicine and Pharmacy, and to bring suit against the persons who are now in possession of the property. The Commission also vested jurisdiction in the Supreme Court to decide the points involved in the controversy and appropriated \$5,000

to cover the expenses. This news was published in the daily papers of January 6. The persons in possession of San José College are the Dominican monks, who claim ownership of the same and are supported in their contention by the Apostolic Delegate, Archbishop Chapelle. The facts in the case are that the College originally belonged to the Jesuits, and that after their suppression by Pope Clement XIV., all their property reverted to the State by special arrangement with Rome. The Spanish authorities allowed the Dominican fathers the use of the College in connection with their University at Manila, and now the same monks claim absolute ownership of the same. It is fortunate that Judge Taft and the other members of the Commission did not let the Apostolic Delegate influence them and that the rights of the United States are thus to be protected against the characteristic rapacity of the monks.

The Relic of St. Anne in the Cellar.

Archbishop Corrigan has introduced to New York a new order of monks, the Fathers of the Blessed Sacrament, who have taken charge of the church in East Seventy-sixth street, in this city. It is in this church that the famous relic of St. Anne, "the Grandmother of God," as Father Tetreau called her, was visited by so many Roman Catholics a short time ago. Now that the church is to be used for the perpetual adoration of the sacrament, the famous relic has been relegated to the cellar or basement of the building. As some sort of compensation to the feelings of the Saint, however, one of the fathers carries another of her relics in the pocket of his cassock,

and a lady of our acquaintance who called there a few days ago was kindly permitted to look at the same. Let us hope that the new monks will soon find a more convenient place in which to keep and utilize such precious things, which have been a source of great pecuniary profit to the former pastors of the same church.

Rome's Rough Element.

Miss M. T. Elder, whose severe arraignment of the Roman Church—her church—we shall publish next month, says the City of New Orleans, her own city, which is so largely Roman Catholic, is one of the worst in the country. The failure of the Roman Catholic Church to benefit any community is as apparent there as elsewhere. A dispatch from New Orleans dated January 1, 1901, reports that the nephew of Cardinal Gibbons, a young medical student, was shot down by two men in that city at the midnight hour. The rough element in all our large cities is composed of Roman Catholics, and Miss Elder is wasting her energies in scolding her Church for not making them better. It cannot do it. It has never made any nation's or peoples better. If anyone should question this let him look around and see. We sympathize with Cardinal Gibbons in his affliction, but if he and other Roman ecclesiastics had preached the Gospel of the Son of God, the Blessed Redeemer, who is able to save to the uttermost all who believe in Him, those Catholics would be converted from their evil courses. At present the Catholic element in all our large cities is a serious menace to society. Miss Elder knows well that her

Church cannot rescue these perishing souls.

Our new Dress.

The new type and wide, open page and large margin of THE CONVERTED CATHOLIC this month will, we hope, be pleasing to our readers. These improvements necessitated some delay in getting out this first number of the eighteenth volume. In future the Magazine will appear about the first of each month. We had to leave over many articles this month that we think are very good, but, like the "Letter to Cardinal Gibbons," they will be none the worse for keeping until our next issue. This is also the case with some excellent pictures that will appear next month.

New Subscribers.

Many new readers will receive copies of this issue of THE CONVERTED CATHOLIC, as an extra edition has been printed. We hope they will like it so well that they will want to have it every month. For each new subscriber that our friends will send us, a copy of Dr. King's new book, "The Purple and Scarlet Woman," will be forwarded. The price of the book is \$1.00, but a new subscriber can have the Magazine for one year and the book for that sum. This could be possible only through the kindness of the learned author. We hope many new subscribers will be added to our list this year. Let our friends help us in this matter. They will greatly advance the cause in which we are laboring if they will interest others. The Magazine will be full of most interesting matter this year. We have the materials already. Some of the priests who have been recently at Christ's Mission have

most romantic histories, which will be told in the Magazine; and the editor will have a monthly letter to Cardinal Gibbons (omitted for want of space this month) which will do that gentleman good. "Your last letter in the December issue," said one of our learned readers, "was worth the price of the Magazine for a year." The Pope's Soliloquy will also find a place each month if the old gentleman does not repent and be converted.

The Conversion of Catholics

From many friends we have heard the prediction that the conversion of Catholic people and the destruction of the power of the Roman Church will be the great work of the twentieth century. We believe it. God is against that system, and the freedom that all men love is opposed to the bondage of Popery. The freedom of the slave was the distinctive note of the progress of the human race in the nineteenth century; the soul liberty that is the privilege of the people of God will mark this new century. Every Christian who prizes communion with God must long for the liberation of the millions of souls that are held in slavery by the Roman Church. The cry of the patriot, who said, "Who would be free, themselves must strike the blow," will be heard by the Catholics, whose minds will be enlightened by education and the numerous agencies that tend to the uplifting of the race in all parts of the world. The Catholics of every country are learning to think. The process has been slow, but it has been sure, and steady progress has been made. The wheels will not turn backward. Our God is marching on, and His loving invitation, "Come out of her, My people," will be heard and heeded by these millions of souls for whom Christ died, but who, under the Papal system, have not known Him as Saviour and Friend.

CHRIST'S MISSION WORK.

SO MANY readers of this Magazine have been sharers in the good work of Christ's Mission that we know it will give them pleasure to learn that the debt on the building has been paid. The property is now free of all encumbrance. Words fail to express the thanks of the workers for what the friends of the Mission have done these years past. The heart often feels what cannot find utterance by tongue or pen. That is the case in this instance. God has blessed the work of the Mission, and all who have taken part in it can rejoice that their labor has not been in vain. Thanks and praise and adoration be unto God for what He has wrought through His people. Everyone who has contributed by gifts of money or prayer and good wishes can say: "I have been a worker in that cause." God bless you, dear friends, is the heartfelt prayer of the writer.

J. A. O'C.

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Christ's Mission is an incorporated Society, duly authorized by the laws of the State of New York to hold property in the name of a Board of Trustees and carry on religious and missionary work.

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Mr. Gillie is the president of the Society, Mrs. William Campbell is

the treasurer, and James A. O'Connor is the secretary.

Mr. O'Connor is the Director of the Mission.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, May, 1887, the sum of \$_____ to be applied to the uses and purposes of said Mission.

PRIESTS AT THE MISSION.

The work now known as Christ's Mission was commenced in New York in 1879, but the Society was not incorporated until 1887. From the first, besides the general missionary and religious work of preaching, writing and publishing, priests who desired to leave the Roman Catholic Church on religious grounds have been received as guests and made to feel at home amid congenial surroundings. The Bible has been the text-book of religion, and the way of salvation through Christ alone has been the keynote of the conferences in the home circle. At the public religious meetings, whether in large halls or in the chapel of the Mission, subjects relating to the Roman Catholic Church have found a place; but they have been always subordinate to the positive truths of Christianity. Thus those priests learn that Protestantism is not a negation as they had been taught, and that believers in the Christian religion can give a reason, founded on God's Word, for the hope that is in them.

Seventy priests have come to Mr. O'Connor since he began this work, and as he had been a priest himself, the "fellow-feeling that makes us kind" directed him in welcoming

them. There are few conditions in life more worthy of sympathy than that of priests who conscientiously withdraw from the Roman Catholic Church to worship God in spirit and in truth. Like the first disciples, they leave all to follow Christ. And He blesses them. Many of those men are now ministers of the Gospel and missionaries serving the Lord in gladness of heart and making His "Good News" known to others. It is a gratifying fact that several of them are ministering to their former brethren, and calling them to come out of the darkness of Romanism into the light of the Gospel.

EXTENSION OF CHRIST'S MISSION.

The friends of Christ's Mission will be glad to learn that there is a general desire that the work of the Mission should be enlarged and extended, and that there are indications that this can be done in the near future. Our friends, the Paulist Fathers, having resumed their campaign against the faith, the homes, and the families of Protestants who may be seduced by them, need not be surprised if some of the converted priests who have found the true religion, the religion of the Bible, in Christ's Mission, should desire to observe their work more closely, and "keep an eye on them," as it were, while they are "converting" Protestants to Popery.

Details of the progress of Christ's Mission in this direction cannot be made public at this time, but the friends who are interested in this "forward movement" are requested to communicate with Mr. O'Connor in reference to the plans that have been formed.

Life means growth, and, thank

God, Christ's Mission is very much alive, and, under God's blessing, will grow. The dear friends who have sustained the work and brought it to its present useful condition will cheerfully help to extend it, and enlarge its sphere of activity.

The importance of the work of the Mission cannot be told here. We know that priests in all parts of the country are watching its development. "It should be larger," is the word that comes from those who are anxious to leave the Roman Church, men of character and standing, like Dr. Fasanotti.

Christ Our Justification.

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour." (Is., 43.) The Lord himself said to His disciples in the last sweet words that He addressed to them: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts, 1.)

At the opening of the New Century and in the first number of the eighteenth volume, *THE CONVERTED CATHOLIC* is privileged to lay before its readers, in the following letter, the testimony of one of the famous men of our nation. Besides his distinguished success in the Civil War, General T. M. Harris was one of the judges of the Military Commission that tried the conspirators who caused the assassination of President Lincoln. He has written a history of that great conspiracy, entitled "The Assassination of Lincoln,"

which is a most valuable and important contribution to the records of the nation.

In his serene old age he is held in reverence and love by all who are within the circle of his friendship and are acquainted with his illustrious career. For many years he has been a steadfast friend of THE CONVERTED CATHOLIC and of Christ's Mission, and has warmly commended this work and the spirit in which it is carried on.

A GLORIOUS TESTIMONY.

HARRISVILLE, W. VA.,

January 5, 1901.

MY DEAR BROTHER O'CONNOR:

I am constrained to acknowledge the receipt of your very kind and sympathetic letter of the 2d inst. As you must be a very busy man I could not have expected to thus claim your time, and nothing but the spirit of Christ could have prompted such a letter. Yes, I can truly say that I am getting nearer to Christ day by day, and I confidently expect when the summons of death shall come, to hear His voice gently and sweetly saying: "It is I, be not afraid." Now whence this confident expectation? I have been a great sinner; I have made a record in the book of God's remembrance that I can neither face nor efface; I have incurred a load of guilt that I could never remove. But I trust in the Atonement made by my Saviour on the Cross of Calvary as made for me, and in that Blood which cleanseth from all sin as having obliterated that bad record from the book of God's remembrance. So I have His word for it that my sins and iniquities shall be no more remembered; and that they shall be

cast into the depths of the sea. Now I feel that I am accepted of God as righteous in His sight, only for the righteousness of Christ imputed to me and received by faith alone. "Being thus justified by faith I have peace with God through our Lord Jesus Christ."

But more than this. I am also adopted into His spiritual family, and feel that I am being sanctified by the Spirit's work within me by which I am being renewed in the inner man after the image of God, and am enabled more and more to die unto sin and live unto righteousness.

Now, Jesus says: "Him that cometh unto Me I will in no wise cast out." Here you have the full ground of my hope and of my assurance. It is founded on the Rock that is higher than I. Oh, how my heart yearns over those who trust in priestly absolution for the forgiveness of sin, and in penances for making them right with God; and who, after all, only hope to reach heaven through the purifying influence of purgatorial fire, "who, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." But God has a people even in Rome, for He is saying: "Come out of her, my people."

How are they His people, and how does He know them? They are His by His abounding love and of His sovereign choice; and so He knows them and will bring them out, as He is now doing. Let us praise the Lord for His goodness and for His wonderful works to the children of men.

Most cordially and truly your brother in Christ,

T. M. HARRIS.

A DISTINGUISHED PRIEST.

REV. A. FASANOTTI, D.D., OF THE ROMAN PROPAGANDA.

A priest who came to Christ's Mission in November and has since been its guest, the Rev. A. Fasanotti, D.D., is a remarkable man. He has delivered several addresses at the services in the Mission, and is a fine, scholarly speaker.

He is an Italian by birth, but the greater part of his priestly life has been passed in California and in England, where he was chaplain to the Duke of Norfolk, the premier of the English nobility and the foremost Catholic layman in the world. Cardinal Simeoni was an uncle of Father Fasanotti's, and, therefore, he had access to the Vatican, and even to the presence of the Pope, at all times. It will be remembered that Cardinal Simeoni was Prefect of the Propaganda, when, through the machinations of Archbishop Corrigan and Tammany Hall, Father Edward McGlynn was excommunicated. Father Fasanotti was then a priest in San Francisco.

He is a graduate of the Roman Propaganda, having received his degree of Doctor of Divinity in that famous institution while still a very young man. He was ordained a priest in Rome in 1883, and was immediately sent on a mission to San Francisco. He remained in California seven years, and then returned to Rome, where he was assigned to a parish that included in its area some of the great institutions of the Church.

After serving there for some years and taking a prominent part in the highest circles of ecclesiastical life in Rome, and distinguishing himself as a writer and editor of the "Acta

Sanctæ Sedis," the Pope's official organ, he was sent to England on an important mission and became a chaplain in the household of the Duke of Norfolk.

Two years ago he came to the United States again, and officiated as a priest in the diocese of Trenton, N. J. During his visits to New York he frequently attended the services in Christ's Mission, and what he heard and saw there impressed him so favorably that he called on Pastor O'Connor last November and expressed his desire to leave the Roman Catholic Church, as he had lost faith in its doctrines and was disgusted with its practices. He was welcomed most cordially and has since been a member of the family in the Mission house.

One statement of Dr. Fasanotti's will be most pleasing to the friends of Christ's Mission. He said: "If the Roman Catholic priests in the United States knew what a haven of rest Christ's Mission is, what a Christian home it is, and what a refuge for troubled souls, 50 per cent. of them would leave the Roman Church and become Protestant Christians. They have lost faith in Romanism. That religion is no longer Christian; it is the worship of bones and rags and relics, like St. Anne's wristbone, and the cult of St. Anthony and the 'Sacred Heart' and the Grotto of Lourdes, etc. The American people," he continued, "the Catholics themselves will not tolerate that cultus of pagan relics, and the honorable, cultured men among the priests are disgusted with the whole system."

When Dr. Fasanotti departed from California for Rome in 1890 he received a most gratifying expression of esteem and affection from the citizens generally and especially from the Catholic people. The *San Francisco Evening Post* of February 25, 1890, said:

"This morning the Presentation Convent, which is situated on the corner of Powell and Lombard streets, tendered a reception to the Rev. Father Antonio Fasanotti prior to his departure for Rome. It is no exaggeration to say that the Rev. Father is the most popular priest in San Francisco. When his departure was first announced there were thousands of Catholics, as well as people of other denominations, who felt as though they were about to lose a dear and warm friend. Father Fasanotti has all the elements that go to make up popularity. He is a man of refined education and of a noble and handsome countenance. He has the rare gift of personal magnetism. It is said that he is descended from a noble line of ancestors. Those who see him for the first time invariably ask who he is, and where he comes from. Father Fasanotti returns to Rome under the most auspicious circumstances. He is a nephew of Cardinal Simeoni, the Prefect of the Propaganda, and an important place awaits him on his arrival in Italy."

A year previously Dr. Fasanotti had shown his catholicity and liberality of thought in a sermon which he preached in St. Francis' Roman Catholic Church, San Francisco, to which he was attached. The *San Francisco Examiner*, February 25, 1889, said, in reporting the sermon:

"Rev. A. Fasanotti, D.D., delivered

a remarkable sermon last night at St. Francis' Church on the subject, 'All May Be Saved.' 'There are some persons,' the speaker said, 'who imagine that only Catholics can enter Heaven. This notion is not only false, but it is also cruel, and it arises from a misunderstanding of Catholic teaching. How could God justly condemn the thousands of people who have been reared in prejudice against the Church, and how could He hold responsible the countless uncivilized tribes who perhaps have never seen a Catholic building? The Holy Spirit sends His inspirations to all men, irrespective of race and creed, for their salvation. He speaks to the heart of the untutored savage of the wilderness, as well as to the cultivated dwellers of cities. The inspirations of God are ordinarily known as the dictates of conscience, and if those outside the Church but follow the divine light, they will certainly be saved.'"

It was in the natural course of events that a man with such sentiments should desire to see his Church take the Scriptural ground of God's sovereign grace and mercy. But the Roman theology, which teaches "out of the Roman Catholic Church there is no salvation," forbade any hope that Rome could change for the better in this respect. In Italy, England and America, Dr. Fasanotti found this doctrine of ultramontane bigotry prevalent, and his conscience revolted against it. He thought many times of leaving the Church, but the way did not open until he was providentially led to Christ's Mission. Now he is happy in the fellowship of all Christians who worship God in spirit and in truth.

THE CONVERSION OF ROMAN CATHOLICS THE WORK OF THE NEW CENTURY.

BY REV. A. FASANOTTI, D.D.

The gradual disintegration of the Roman Church is now a fact becoming every day more apparent to the most unprejudiced eyes. The so-called Catholic countries of continental Europe already give us the abnormal spectacle of Catholic nations without a religion. Italy, France, Spain, Austria, and the south of Germany, although peopled by followers of the Roman Church are fast gliding toward agnosticism and infidelity; their churches and cathedrals are becoming deserted, the ecclesiastical laws disregarded, the sacraments neglected, and the clergy despised. The lack of spirituality which Catholic people experience, even amidst the pomps and ceremonies and the accentuated ritual of their Church, is the principal cause of religious indifference among the Catholic nations, and where organized evangelical efforts have been made the results surpass all expectations. In Italy, Austria and Germany, evangelical denominations are already making great progress among the followers of Rome, so much so that the Pope himself felt compelled lately to issue a note of warning against the inroads of evangelical teachings of Protestant denominations in the very center and stronghold of Catholicity. In the United States, notwithstanding the continual influx of Catholic immigrants, and the powerful organization which the Roman Church commands, the annual leakage from Romanism is already awakening the alarm and fear of the ecclesiastical authorities. Although for one or two generations the

Roman Catholic immigrant generally perseveres in his religious tenets and belief, it is universally admitted that his descendants, thoroughly Americanized, gradually withdraw from the Roman communion and join other denominations. The country is filled with persons bearing Irish or Catholic names and who belong to the Methodist, Baptist and Presbyterian Churches. At the Chicago Congress of Religions, Miss Elder, of New Orleans, a prominent Catholic, niece of the Archbishop of Cincinnati, rightly estimated the losses to Romanism in this country, during the last century, at over twenty millions. At this rate, and with the eventual diminishing of immigration, Roman Catholicism is bound to eventually disappear from the face of the country.

The reasons of such a tremendous leakage from Romanism are not difficult to find. The spirit of the Roman Church and religion is not in keeping with the American spirit of independence and liberty. Beside the lack of spirituality which is keenly felt amidst the ceremonial practices and customs of Romanism, the very fact of a priesthood being regarded as a necessity for salvation and communion with God, gradually detaches Roman Catholics from their religion, and individual independence at last asserts itself in spiritual as well as in temporal matters. Frequent scandals among the clergy (the natural result of a forced celibacy), inter-marriages with Protestants, the self-seeking and money-making proclivities of the priesthood, and the empti-

ness of Catholic ritual and institutions are other causes which force many followers of Romanism to seek refuge in Protestant denominations. Last, but not least, the fact that the Roman Church is run on foreign principles, monopolized by a clique of foreign prelates, controlled by Italian rules and innovations, adapted more to the Latin than to the Anglo-Saxon races, also tells powerfully on its American followers or on its fully Americanized adherents, and gradually but surely they at last forswear allegiance to the Papacy.

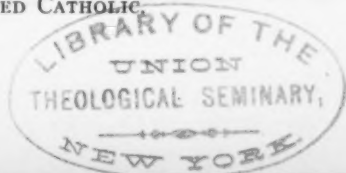
American Protestants, however, seem to be as yet in a state of apathy regarding the work of conversion among Roman Catholics. Awed by their apparently powerful organization, accustomed to their seeming faithfulness in church attendance, influenced by the daily life and example of not a few Romanists, who give external evidence of good citizenship, many Protestants have come to regard the conversion of Roman Catholics as a work of supererogation and not especially acceptable to God or productive of results for the salvation of souls.

Millions of dollars are annually spent by Protestants for their missions in China, in India, and other heathen countries. The Roman Catholic field has been entered by them with the establishment of missions in South America, in the Philippines, in Cuba and Porto Rico, and even in Italy and France; but here at home, where millions of Roman Catholics are living in ignorance and superstition, very little has been done for them. If a well-organized effort were made in this direction, we have no doubt that the results would sur-

pass all expectations. The spiritually inclined members of the Roman Church who are dissatisfied with the emptiness of its ceremonial are more numerous than would appear at first sight; the overbearing behavior of their priests and bishops has made thousands more willing to leave their Church at the first favorable opportunity. The failure of the Roman Church to reform the lives of millions of her adherents makes the conversion of Roman Catholics a most desirable and promising field of work for zealous-minded Protestants, and we entertain no doubt that the new century will see millions of Roman Catholics become converted to the true Gospel of Christ. There is no denomination among the Protestant Churches of New York and of the United States that does not number many converted Catholics among its communicants. This proportion is sure to be greatly increased.

Dr. Fasanotti's Articles.

Like the other priests who have come to Christ's Mission, Dr. Fasanotti has been most anxious "to free his mind" by relating his reasons for leaving the Roman Church, and an opportunity has been afforded him at the services in the chapel. An outline of some of his discourses will be found in this issue of *THE CONVERTED CATHOLIC*. He has written several articles for the press since he came to Christ's Mission, and the New York "Herald" and the "Sun" of January 10, 1901, published an interview with him in reference to the sensation created by the Duke of Norfolk at Rome on January 8 in his address to the Pope, in which he advocated the restoration of the temporal power. Several articles by Dr. Fasanotti will appear in future issues of *THE CONVERTED CATHOLIC*.



THE NEW ERA OF THE REFORMATION.

BY REV. CHARLES W. DREES, D.D., SAN JUAN, PORTO RICO.

LET us consider the nature of the Protestant Reformation as illustrated by the experience of Martin Luther. We first see him as the peasant boy, the charity scholar, seeking with the inspiration of a noble heart an education, that he might work out for himself a bright career. Then the poor student, toiling that he might secure that amount of learning which might place him at the head of a chosen profession. Later he is a candidate for university degrees. But there came that experience in his life which was flashed upon his soul with the lightning bolt which struck dead the companion of his youth, and he was led to think of eternity. Under this influence, he determined that he would seek the salvation of his soul, striving to secure peace with God, and eternal life. The faith in which he had been trained taught him that the ideal method to attain these ends was that of a so-called religious or monastic life.

He called together the friends of his student life for a last feast, in the midst of which he told them of his determination to enter the monastery. He was true to his word. He was received into the Augustinian Convent at Erfurt. He entered as a novice, and refused no menial service that was imposed upon him, scrubbing the floors of the convent and going from door to door with the bag of the mendicant. He entered with zeal and conscientiousness upon those studies and observances in which he hoped to secure the peace of his soul. If ever a monk might have

hoped to secure eternal life through the rigorous observances of a monastic life, he was that monk.

After constant fastings and self-torture we find him lying on the stone floor of his cell, in an almost dying condition. He seemed to have exhausted every effort to secure salvation.

He was faithful at the confession. Indeed, he wearied his confessors by his many and repeated confessions. He received the sacrament with constant assiduity in order that he might secure the grace of God, but he declares that in this life he found no peace.

He became so eminent in the convent that he was appointed to undertake a mission to Rome.

He received some alleviation for the anguish of his soul from a brother monk, who said: "Brother Martin, dost thou not remember that it is written, 'The just shall live by faith'?"

This monk had found, as had many another faithful soul, that priest and sacrament had no power to bring peace, and had gone directly to God. A vicar-general of his Order also said to him: "Brother Martin, it is written, 'I believe in the forgiveness of sins.'"

A little ray of light had come, but still he was not alleviated.

He started on his errand to Rome, thinking to obtain there the peace he sought; but he found that the nearer he came to Rome the more prevalent was unbelief. In Rome itself he found that when he was saying Mass a brother priest would say, "Hurry, hurry up! What are you so

long about?" It was common in Rome itself to hear scoffing at the most solemn ceremonies.

Still determined to spare no effort for the salvation of his soul, he resorted to the penance of Pilate's Staircase, which our Saviour was supposed to have ascended. Midway up the flight he heard, as it were in thunder tones, a voice saying within him, "The just shall live by faith!" The truth flashed into his soul, and he rose a free man, realizing that the way to God was through faith—a living faith in the Lord Jesus Christ. That word was the beginning of the Protestant Reformation.

Luther "saw himself not in the light of the precepts of the fathers, but in the blaze of the holiness of Jehovah." He weighed his heart and life, not in the scales of Papal decretals, but in the balances of the eternal justice of the Judge of the Universe. In his anguish he was driven beyond the help of priest or pontiff or angel. Absolution by man could not satisfy his immortal need. He must have remission from God Himself. In his hour of greatest anguish the only ray of hope, the only ray of light had come to him from the Word of God; and when at last he came out into clear light, it was because his own inner consciousness was illuminated by a divine conviction that even according to the Word it had been done unto him, and that "God, for Christ's sake, had forgiven his sins."

Notice two things in the conversion of Luther.

First, in his extreme anguish a message from the Word of God brought life. Hence the first principle of the Protestant Reformation

—the open Bible in the hands of every Christian man and woman, the only rule of faith and practice.

Second, in his greatest anguish peace was flashed into his soul, not by a priest in the confessional, but by the Spirit of God in response to his faith. Hence the second principle—justification by faith alone.

Now note the results of this, the beginning of the Reformation. The light flashed over all Europe.

The Papacy lost England, Holland, Denmark, Scandinavia and a large part of Germany. Of Austria, it was said that in 1563 not one-thirtieth of the population remained Catholic. Hungary and Bohemia and most of Switzerland became Protestant. About one-fifth of the population of France accepted the teachings of the Reformers. It seemed likely that the Reformation would spread through all Christendom. Its progress was, however, strangely stayed, and that chiefly through the instrumentality of one man.

This was Ignatius Loyola, who was born in 1491 near Azpeitia in Guipuzcoa. He was a Spanish nobleman, and a soldier inspired with a desire for military glory. In mid-career his prospects were blighted by a cannon shot, which at the siege of Pamplona inflicted upon him permanent lameness, thus closing to him the pathway of military glory. In his trouble, instead of finding, as did Martin Luther, an open Bible, he found "The Legends of the Saints," which were placed before him. Rumors of the Reformation had reached him, and his imagination was fired with the thought of a new warfare. He conceived the purpose of starting a new movement which

might counteract the Protestant Reformation.

Out of this movement sprang the Order of the Jesuits. The fundamental principle of this Order is that of absolute obedience to the Roman Pontiff. Its policy has been to emphasize those phases of worship which have grown up through centuries of superstition. Hence it is to the Jesuits that Roman Catholicism owes the dogma of Papal Infallibility and the ever-increasing importance given to the worship of the Virgin Mary. They have put her on a pedestal as mediatrix between human souls and Christ Himself. They teach that it is only through His mother that we can have hope of moving the heart of Jesus Christ to mercy. How, in a sense, they have transfigured Him! He has been removed from the faith and hope of those who have been taught to look upon Him as seated on the throne of His glory, clothed with justice and judgment, but as also having resigned from His pierced hand the sceptre of mercy; so that instead of the compassionate Christ, ever seeking the lost and receiving sinners, He is made to appear as one necessary to propitiate by sacrifice and mortification, and all must approach Him, who revealed Himself as the merciful Saviour, only through the mediation of saint, or angel, or His Virgin Mother.

Spain, notwithstanding the testimony of hundreds, yea, thousands of the followers of the Gospel, was held subservient to the Pope.

Queen Isabella, a few years before she sold her jewels to defray the expenses of Columbus' voyage to the western seas, had signed away the

ancient liberties of the Spanish Church, up to that time the most progressive of the national churches of Europe, and had delivered her people, bound hand and foot, into the hands of the Roman Inquisition, armed with the power of the State. This was the death sentence of Spain.

Now note the effect of the Catholic reaction, the "Counter Reformation" as it is called.

France was recovered to the Papacy largely through the Massacre of St. Bartholomew and the dragonnades of Louis XIV. The chains were riveted anew upon Italy, though there were many martyrs and confessors of the truth. So noble a witness as the Duchess of Ferrara maintained her fidelity even when her children were torn from her embrace, and she herself was put within prison walls. A portion of Switzerland was recovered to the Papacy, as were the southern States of Germany and nearly all Austria.

The Protestant Reformation was stayed for three centuries. Why was this? I do not know. It has seemed to me, however, that Protestantism retained too much of the spirit that it had inherited from Popery. For three centuries it was necessary, so it seems, that Protestants should learn this lesson slowly and painfully, until the time should come for a New Era of the Reformation.

During this long period Protestants were so engaged in fighting out interminable controversies as to dogma, and suffered so much from the benumbing influence of Rationalism, that it is only in this century they have come to recognize the fact that above all creeds and confessions stands the Word of God, the highest,

most authoritative and clearest statement of the truth necessary to the salvation of human souls.

During that time Protestants could not carry the Gospel into Roman Catholic countries.

It is only within a few years that there has been in evangelical churches any serious effort to preach the Gospel to Roman Catholics. This movement is marked by a definite date, and that date marks the fall of the Temporal Power of the Pope. On the 18th of July, in the year 1870, the dogma of the Infallibility of the Pope was declared; and when it was proclaimed in St. Peter's, in Rome, a mighty thunderstorm broke over the stately temple as though in token of divine wrath at this latest assumption on the part of Rome of a name of blasphemy.

Note, now, how rapidly events succeeded each other. Within twenty-four hours war was declared between France and Prussia. Within forty-five days, on September 1, the armies of France were overwhelmed in defeat at Sedan. As a consequence, French troops, long the support of the Temporal Power, were withdrawn from Rome, and the armies of united Italy entered the Holy City on the twentieth of September.

Dr. Gordon, of Boston, declared, "I do not hesitate to express the conviction that, as affecting the work of evangelical missions, this fall of the Temporal Power of the Pope was the most momentous event of modern history, for it made Papal Christendom, what it never had been and never could be before, an open and accessible field for preaching the Gospel of the Son of God."

Previous to this date there were no

missions in Mexico or Spanish South America, except in Colombia, where there were not more than two missionaries and two congregations. In Brazil there were four congregations, two of which were composed of Protestants from other countries who had organized themselves into churches. In the Argentine Republic there were two congregations, one of them composed of English people.

Now, see the march of the New Era.

In the wake of the armies of Garibaldi a strange vehicle entered the city of Rome. It was a donkey-cart laden with Italian Bibles.

Prior to that time, one who is now a bishop in the Methodist Episcopal Church, upon entering Rome as a tourist, had his English Bible taken from him, and it could not be recovered until he left Rome.

The Protestant Reformation began anew in Italy. The Waldensians, who had kept alive the flame of devotion through the long centuries, descending from their Alpine valleys, in the course of a few years established Protestant congregations in every important town and city of Italy. The English Baptists and the Wesleyans at once entered Rome. The Bible was received so eagerly that a secular publication house issued a prospectus for a popular edition, but the presses could not be worked rapidly enough to supply the demand. More than 160,000 Bibles were circulated in Italy in one year. Year by year the demand continued and increased. So the new era of the Protestant Reformation came to Italy.

(To be concluded in our next.)

THE POPE'S SOLILOQUY.

"I WISH to be alone at the end of the century," said Pope Leo XIII. to his attendants in the Vatican, the cardinals, monsignori and prelates, who had assembled in the palace to offer their congratulations at the opening of the new century. "I wish to be alone," he said again, this time a little sharply to those officeholders who had lingered, expecting something from the bag which was on a table at the Pope's side and which contained the "Peter's Pence" of the "Holy Year" just drawing to a close. The offerings of the pilgrims during the Jubilee had not reached the Pope's expectations, but the bag seemed to be full, and many hungry eyes were directed toward it while the high ecclesiastics were paying their respects to the aged pontiff.

When they had all retired, the Pope seated himself snugly in his armchair to have a quiet talk with himself. It was an easy, comfortable affair, unlike the high chair or throne from which he is supposed to deliver (*ex-cathedra*) his infallible decrees concerning faith and morals.

"I am alone with my thoughts," said he, "at this solemn hour, the end of the year, and the end of the nineteenth century of the Christian era. The reflections that come to a person of my age (ninety-one) are not those of hope and joy, but sad memories of the past. Other men may have occasion to think of the disappointments of life at such a time as this, but few there are—indeed none—who could be situated as I am. I am the head of the Church, the only representative of God on

earth, the vicar of Christ, the Holy Father, as I am called, whose voice is heard by the faithful in all parts of the world; and yet I am not happy. Uneasy lies the head that wears a crown, says the English poet, and as mine is a tiara, a triple crown, my burden is correspondingly increased. If I were a king in reality, a temporal ruler like other sovereigns, my condition might be different. But the world at large looks upon me as a pretender since the temporal power was abolished and the King of Italy has occupied the city of Rome, and there is no comfort in the cry of the Jesuits, 'Long live the Pope King!' for that is offset by the multitude who at the very door of my palace shout, 'Long live United Italy!'

"I am not a king, and never can be, though my predecessors reigned as kings of kings and governed the souls and bodies of men. Alas! the Papacy has fallen upon evil days. Time was when the princes of the earth bowed before the Pope, but that day is past, never to return, I fear. Even during this year of Jubilee, the holy year when I have promised manifold indulgences to all who would visit me, the great ones of the earth have been conspicuous by their absence. No king or queen or prince of the blood has come near me; only the monks and those whom they could cajole by the promise of free trips to the Eternal City, and a few bishops and priests who wanted promotion, have accepted my invitation.

"What has been the cause of the decay of the Papal power in this century? I must face that question (and

the Pope straightened himself in his chair and clenched his hand). At the beginning of the century the Church had recovered from the effects of the French revolution, and though the first Napoleon had done us much harm, the return of the Bourbons to the throne of France gave promise of an era of prosperity to the whole Church. The Jesuits, who had been suppressed by Clement XIV. in 1773, were restored, and they promised that all the enemies of the Papacy should be destroyed. But they were deluded. Here in Italy the people rose up again and again during the century, driving my predecessor, Pius IX., out of Rome (1848) soon after his election, and finally destroying the temporal power.

"The change of rulers in France, from the Bourbons to Napoleon III., did not affect us much. We found him a good son of the Church, like the others, and he sent his troops to Rome to protect the Pope from the Garibaldians and other Italian revolutionists, who finally placed Victor Emanuel on the throne of United Italy. Then came the fall of Napoleon and the French Empire, and the loss of the temporal power, and the uprising of the young Protestant giant, the German Empire, all in one year, the same year (1870) in which the Pope was declared infallible. Alas! I fear that Vatican Council was the cause of all our troubles, the most serious during the century. I was present as a Cardinal when the Council passed the decree of infallibility. If I had opposed that dogma, though I might not have been able to prevent its enactment, my conscience would have been clear, and I should not be burdened with an ele-

phant on my hands, as the saying is. Pius IX. did not make any use of the infallibility which the Council at his command and that of the Jesuits had bestowed upon him, and it has come down to me as a legacy that sits upon me as a nightmare. (My figures of speech are rather mixed and hazy, like the infallibility itself.) I have never used it, and do not know how to proceed if I were called upon to do so. I tried several times, but when the Jesuits put out a feeler in the press as to my intention, there was such a general uproar that I abandoned the idea. Notwithstanding the coldness, indifference, and even disfavor with which my infallibility has been universally regarded, the Jesuits are urging me to have the temporal power declared a dogma. I must not yield to them, though I know the danger of opposing their wishes."

At this point in his soliloquy the Pope was interrupted by the bells of St. Peter's sounding the first notes of the dawn of the New Century.

When the bells had ceased to ring their warning notes of the advent of the new year, the Pope resumed his soliloquy.

"I thought," said he to himself, "that the great English-speaking peoples, the Anglo-Saxon race, would respond to the invitations of my predecessors and myself to return to the faith of Rome, but they have stubbornly refused. The Jesuits have been active among them and every means has been tried to win them, but in vain. A few of the Ritualists have come into the fold in England and America, but the people who speak that language, the rugged, sturdy Anglo-Saxon stock, have not yielded to the voice of entreaty or

diplomacy, and I have almost given up hope of their conversion. Though I am well aware of the efforts of the Jesuits to undermine the faith of those Protestants, I must be honest with myself and confess that I can see no reason for believing that they will become my subjects. The movement led by Newman and Manning has spent its force, and there is no sign that there will be a revival of interest in our purpose to bring England and America to our feet. Indeed, the current seems to be in the contrary direction. Not only are those countries more Protestant, but their influence has affected my people, so that I am losing instead of gaining among the masses of the people. It is sad to see so many of those who have been nurtured in the faith leaving me to join the ranks of the heretics.

"Here in Rome the Protestants are defying me, erecting their churches and schools and taking my people away from me. And I cannot stop them. Oh, for a return of the days of the Inquisition, when those heretics could be burned at the stake! My predecessors in the chair of Peter were able to stamp out heresy and silence opposition in a most effectual way by removing our enemies. Yes, they deserved to be killed for rebelling against the vicar of Christ. If the former days should return, if I could again summon my trusty Inquisitors to my aid, I would let the world see that the line of Popes has not been broken, even in sentiment.

"But I must not indulge in such thoughts. They excite the blood and disturb the nerves, and I have not much of either to spare. Anger and passion are not good for me at my

age. But as head of the Church I have a duty to perform, and I cannot keep quiet when I see the inroads of Protestantism here in my own city. Alas! the same condition of things can be found in every city in the world. The people, my own followers, are turning away from me and adopting the religion of the Protestants. Even their Bibles and Testaments are circulated in Catholic homes. Those wicked Bible Societies and their army of agents that have sprung up during the century have penetrated even into the Vatican itself. Only the other day a young priest, a member of my household, was discovered reading one of those forbidden Bibles, and when remonstrated with, he said, with a laugh, that there seemed to be pretty good religion in the Book. That fellow may become a Protestant. He has asked permission to go to America, and goodness knows what may happen to him there——"

The Pope was interrupted again by the bells ringing the last announcement that the old year was departing, and he could not hear himself talk. When the notes had died away, he said: "I must prepare for the midnight mass which I have ordered all of my bishops throughout the world to celebrate at the opening of the Twentieth Century. Last year I thought the new century had commenced, but I was mistaken.

"I must try to get some pleasant thoughts into my head, even though my heart is heavy. It is hard for me to see my Catholic countries declining and the Protestant nations leading the world in what is called progress and civilization. My poor Spain, how that young Protestant

giant, the United States, has crushed her! Alas! and woe is me! she can never be what she was. Poor Spain!

"But I must compose myself and go to the mass. I have had a very unpleasant half-hour in talking to myself on the events of history as related to my Church during the century. I ought to have chosen pleasant topics for my talk with myself during these closing minutes of the century. But in public or private life there is no rest for me. The French Republic is enacting laws against my faithful priests, the Assumptionists, and the religious Orders generally, and I find myself powerless to prevent such an outrage. Those Assumptionists sent me money, millions, and now they must pay taxes to the French Government and cannot send me any more. And that reminds me: Where is all the money I received from them and from the Jesuits and the other religious Orders? It has been stolen! stolen right here in the Vatican palace—in my own room! Aha! the thieves! who were they? No strangers had been admitted to my room, no Protestant could come near me, except in formal audience. Who stole my money? The thieves must have been of my household, members of my own family, and Catholics at that! Oh! the wickedness of men, to steal the 'holy father's money! If I could learn by my infallible knowledge who they were, they should never obtain absolution. But I fear I shall never know who those thieves are. My infallibility is no good in such a case—or in any other! Ah! that is a sore spot: I must not touch it. It makes me wince every time I think

of that 'wound inflicted on common sense.'

"But I will talk no more to-night. The last call has come for me to go to the midnight mass. The last call? Alas! that will soon come to me from the other world, and am I prepared to go there? I have been a sinner like other men; my heart has not been always right with God. I am a sinner now, for I have been angry with the thieves who stole my money, and with all those everywhere who are opposing my Church and converting my people. I cannot absolve myself, though I am lavish in the dispensation of indulgences and absolutions to others. I cannot forgive my own sins, and there is no confessor near me now. But I am sorry for them, and from my heart I cry with the publican in the Gospel, 'God be merciful to me a sinner.'"

And the poor old Pope fell on his knees, where we shall leave him. Next month it is hoped he will be in a better frame of mind. What a blessing to him and to his people if he would say as a repentant sinner:

The mistakes of my life have been many

The sins of my heart have been more,
And I scarce can see for weeping,

But I'll knock at the open door.

I know I am weak and sinful,

It comes to me more and more;

But when the dear Saviour shall bid me
come in,

I'll enter the open door.

My mistakes His free grace will cover,

My sins He will wash away,

And the feet that shrink and falter

Shall walk thro' the gates of day.

The mistakes of my life have been many,

And my spirit is sick with sin,

And I scarce can see for weeping,

But the Saviour will let me in.

Archbishop Corrigan at the Catholic Club.

BY REV. A. FASANOTTI, D.D.

At a reception given by the Catholic Club of New York to Archbishop Corrigan on his recent return from Rome, the illustrious prelate could find no better subject for his speech than an account of his visit to Italy, and his presence at the liquefaction of the blood of St. Januarius in the cathedral at Naples.

As the distinguished company was well aware of the failure of the Archbishop to obtain a Cardinal's hat, notwithstanding the escort of Mr. John D. Crimmins and many of the leading Roman Catholics of New York on his visit to the Eternal City, it was perhaps right to distract their minds with an account of interesting happenings in the Catholic world. However, in the opinion of many, the subject selected by the New York prelate in his address could not have been more distasteful to the more intelligent members of the Club. That at the end of the nineteenth century, before a notable gathering of American gentlemen, a shrewd and intellectual Roman bishop should pretend to still believe in a well-exploited fake is a matter that surpasses all understanding. Why did he not mention at the same time the wonderful liquefaction of the milk of the Blessed Virgin Mary, which was publicly venerated in Italy until a few years ago, and which performed yearly a similar miracle to that of the blood of St. Januarius, until it was thought better to suppress the bogus miraculous substance and end the deceit practiced for centuries on ignorant people? Our age is too enlightened to blindly accept such assertions even

from an Archbishop, and Americans are too intelligent to accept such occurrences as miraculous even if they are members of a Catholic organization. But it would not be at all surprising if we should see the introduction here of something similar to the blood of St. Januarius. So many Italian fakes and schemes have lately made their appearance in America, under the cover of legitimate devotions, that an addition to the bones of St. Anne, to the fake relics of the Passionist Monastery in Hoboken, to the grotto of Lourdes in Brooklyn, to the triduums in honor of the canonization of De la Salle, the founder of the Christian Brothers, at the New York Cathedral, and to the thousand Italian superstitions already adopted, would be a great success—financial and otherwise—if approved by the Italian clique which runs the Church in Rome.

The "Master Christian" as a Premium.

Marie Corelli's "Master Christian" has received more gratuitous advertising than any other book of the season. The *British Weekly*, in a recent issue, complained that the book had been taken into so many Nonconformist pulpits and its doctrines expounded by the preachers. If the sermons were as good as the book itself the preaching must have been excellent. Dodd, Mead & Co., the publishers of "The Master Christian" in this country, have found it the best paying book of the season. It is a handsome volume of 600 pages, bound in cloth, price \$1.50.

The book can be had at the office of THE CONVERTED CATHOLIC at the publisher's price; or it will be sent free for two new subscribers to THE CONVERTED CATHOLIC.

OBJECTIONS TO ROMANISM.

BY REV. A. FASANOTTI, D.D.

The Rev. A. Fasanotti, D.D., began a series of addresses on the "Objectionable Features of the Church of Rome," at the services in Christ's Mission last month. His address on the first Sunday, while not discussing the dogmatical and scriptural side of the questions, was no less interesting, for he carefully enumerated the different practices and customs which he found difficult of adoption in the Church of Rome. The doctrine of transubstantiation, by which Roman Catholics believe that the words of consecration pronounced by a priest over the bread and wine at the altar, are sufficient to change the bread and wine into the real body and blood of Christ, was carefully considered in the face of the little reverence paid by the priests themselves to what they are supposed to believe their God.

The mass and the revenues obtained through it by the clergy of the Roman Church were also discussed. The worship of images and relics, which is daily obtaining a stronger hold on the minds of American Catholics; confession, the dogma of infallibility, the predominance of the Italian element in the Roman Church, the endeavors of the same to obtain political influence and predominance even in this country, all these subjects were mentioned by Dr. Fasanotti, and a large audience appreciated the fine spirit and courteous manner of his first address as a Protestant Christian.

The subject of his lecture on the following Sunday, December 23, dealt with the Italian inventions which have been introduced in the

Church by its managers at Rome.

"Protestants object to the customs and practices of the Roman Church because authority for them is not to be found in the Bible. That is true, but the real origin of these objectionable practices is to be traced to the early history of the Church, which has been, ever since the third century, in the hands of Italians at Rome. The daily life of the ancient Romans has been copied in many things by their successors in Italy, and the excavations and discoveries made in the ruins of the city of Pompeii show many of the Roman practices and habits still in vogue among the inhabitants of Italy. This principle applies to the religious life of the Italians, who have copied and introduced in their Church a great many of the practices and customs of Paganism. The Pope of Rome, the Head of the Church, is one of these relics of heathenism, found in the institution of a "Pontifex Maximus" among the ancient Romans, who arrogated to himself all the spiritual power of the time. His present vestments are identical with those of the Pagan "Pontifex;" even his pastoral staff, the ancient "Lituus," has the same shape and form of the one used by the supreme priest of Pagan Rome, and its use has now been extended to all Roman Catholic bishops.

"Monks and monasticism owe their origin to Asia, and many orders of monks were to be found among the Pagan Romans. Of them Apuleius writes an amusing description and exposes their cheats, rogueries, and hypocrisies, by assuring us how

under the pretense of devotion "they laid up money, casks of wine, milk, cheese, wheat, barley, etc., with the utmost avarice, putting all that was given them in bags, which they carried with them for that purpose, and, thus strolling about, they plundered the country" just as the friars do in Italy even to the present day.

"The celibacy of the clergy which is to be found in the early religious systems of the Chaldeans, the Thibetans, the Chinese and the Japanese was illustrated in Rome by the Vestal Virgins and the Brethren of the Country, instituted by Romulus.

"The canonization and the worship of saints in the Roman Church is only a repetition of the hero worship of the ancient Romans and their deification of illustrious personages. Image-worship and the veneration given to relics are also imitations of the ancient custom of carrying charms of different kinds for protection against evil, as we read that Sylla used to carry a small golden statue of Apollo with him, just as the Roman Catholics now carry the statues of different saints in their pockets for good luck. I have in my hand a small statue of St. Anthony, which is sold in Roman Catholic bookstores at the price of two for five cents. I have personally known a Catholic lady who used to carry one of St. Joseph always with her, and whenever she did not obtain what she wished from the saint, she used to place his little statue outside on the window-sill on a cold night to punish him. Just as the old Romans did with their gods, so, in our days, do the followers of the religion of Rome, with their statues, pictures, holy relics, etc."

Purgatory, an exclusively Roman Catholic dogma, was also among the doctrines of the ancient Romans. Plutarch has told us of the three different states of future life—Hades, the Elysian Fields, and the punishment of those souls who had not fully expiated their crimes on earth. Virgil embodies this doctrine in the sixth book of his *Æneid*, where he describes the different sufferings of departed souls, some of whom are tormented by fire, others by water, others by exposure to the wind.

"The relics of inveterate vice they wear,
And spots of sin obscene in every face appear,
For this are various penances enjoined;
And some are hung to bleach upon the wind,
Some plunged in waters, others purged by fires,
Till all the dregs are drain'd and all the rust expires."

Virgil also informs us that the soul of Palinurus came to beseech *Æneas* to ease his pains, to which the Sybil answers that his manes must be appeased and solemn sacrifices offered for them, just as the mass is now offered for the souls of the faithful departed.

That holy water was known to the ancients the following passage from Theocritus, which mentions the water mixed with salt, just as the holy water of Rome, clearly shows:

With sulphur let the house be purified;
Then, from a full urn, sprinkle on the floor

Pure water mixed with salt, from side to side;

For so the holy custom doth provide.

"Processions are not a new thing in Italy and the world; the Pagans of ancient Rome used to parade the streets in honor of their gods, just as much as the Italians are fond of doing in our days. Just compare the descriptions given by Pagan authors of the processions in honor of Ceres, Isis and Diana, and you will find them much akin to the Roman Catholic celebrations derived from them. The use of blessed candles for the altars and in funerals is also an ancient Roman custom. Virgil says of the funeral of Pallantus:

Lucet via longo ordine flammæ,
that is, the street is lighted by a long train of fire, just as is customary now in Rome, where hundreds of monks, carrying lighted candles, accompany the funeral procession through the streets. Tertullian also tells us how the Pagans used to burn candles before the images of their gods.

"I could spend hours in detailing the similarity of Pagan customs with the practices and usages of the Church of Rome in our day. But from what I have said you can easily draw the inference that many of the practices of the Church of Rome do not find any reason for their existence in the Bible, but were introduced into the Church by the Romans, who became converted to Christianity; that the Church of Rome gave these practices and customs its approval; and that the whole of the Roman system is nothing else but a device invented by man as a substitute for the divine plan established by Christ for our Salvation."

The Purple and Scarlet Woman And Her Relatives.

The scope of this interesting book is well defined in the preface by its author, "that among both Roman Catholics and Protestants, souls may be delivered from ecclesiastical dungeons, and brought into light and liberty." Besides pointing out the many errors of Rome, and giving an historical account of the more obnoxious practices of the Roman Church, the author especially dwells on the revival of Ritualism among the Protestant churches, on the falling away in evangelical denominations, and on the necessity that all these bodies should return to the pure Gospel of Christ in order to obtain salvation.

Papacy and false Protestantism he considers alike objectionable from an evangelical point of view, and he truthfully states that the current controlling Protestant life is flowing swiftly toward a superficial, worldly, ritualistic religion; and he is equally correct in saying: "The remedy for all these evils is to be found in the Gospel standard."

He has a kind word to say about Christ's Mission and its work for the conversion of Roman Catholics, "where love and not hatred is the motive power in winning souls to Jesus." His kind reference to us is thoroughly appreciated.

This book will form very interesting reading on many subjects for Catholics and Protestants alike, and the author's views on Ritualism will doubtless be appreciated and endorsed by all evangelical Protestants. We hope it will be widely read and circulated.

WORK IN PORTO RICO.

One of the great pleasures of the work of Christ's Mission is the sympathetic appreciation of its efforts for the conversion of Roman Catholics by the missionaries of all denominations in Roman Catholic countries. When they come to New York and visit the Mission, they are sure of a hearty welcome, and their testimony regarding the work of God in their hands in those priest-ridden countries is the most inspiring and hopeful that can be heard from any mission field, and it is a delight to the regular congregation to listen to these brethren.

When Dr. Charles W. Drees, of Porto Rico, was at Christ's Mission last December he gave an account of the work there which was listened to by a large audience in the Chapel of the Mission, and which will be read with equal interest and pleasure by the readers of this Magazine.

ADDRESS BY DR. DREES.

It has always been with peculiar pleasure that I have, when able to do so, come into this place of meeting and given the right hand of fellowship to our beloved brother O'Connor. This service reminds me so strongly of our religious gatherings, and even of our places of meeting in the mission fields in South America with which I have been connected, that I at once feel at home. You know we have to accommodate ourselves as best we can in the new fields, and frequently we are obliged to do just what you have done here—remove partitions and enlarge living rooms, thus providing accommodation for "the house of prayer."

I have just come from Porto Rico,

where I have left our people in San Juan worshipping in a place not unlike this Chapel of Christ's Mission. Let me give you a brief statement of our work in Porto Rico.

Accompanied by the Rev. A. Lambert, I sailed for San Juan last July, and I have recently left him in the city of Arecibo, prosecuting his work with enthusiasm and success. Before I left Porto Rico he wrote stating that he had organized a church, and saying that its numbers were increasing every week.

In the city of San Juan we have received upon confession of their faith thirty-four persons into church fellowship. Another class of fourteen was ready to enter the church the Sabbath after my departure.

Forty-one other persons are in course of preparation, for in countries where Romanism has had its way for 400 years we must begin with fundamentals. Rome has taken the key of knowledge and hidden away the truth of God from the people, so that we must give them the Gospel as if they had never heard it, just as though they were heathen—"raw heathen," as Bishop Taylor used to like to say.

Owing to the moral influences that Rome has exerted in that country, among the lower classes there is scarcely a family living in harmony with the law of God and man.

We find these persons, after they have accepted Jesus Christ, consecrating their relationships and honoring their children by the ceremony of marriage. I have solemnized the marriage of people over sixty years old, and grandparents.

A poor woman told me that when

she and her husband were married, her husband paid \$126—all he had. No mercy or compassion from the so-called minister of Christ was shown. He had to pay in money as much as he was then worth.

Nor has this state of affairs been due to ignorance. There has been sufficient knowledge that such things were wrong, and these people have wanted to do right. The crime lies at the door of the Church of Rome.

It was with joy that the people hailed the arrival of the American flag, and there has been no protest against American sovereignty. Indeed, it was desired for a generation before it came.

One day, in conversation with an official of the Insular Police, he told me that his father had been in government service, but, owing to his having uttered sentiments in favor of liberty and the rights of his people, he was thrust into prison. Finally he was released, and he retired to his estate. Then, to the surprise of his neighbors, he began to set out an orange grove. His neighbors inquired, "What does this mean, for he will never live to eat of the oranges from those trees?"

"Oh," he said, "I am planting these orange trees for the Americans." There has been for a long time the desire and the conviction that the future of the Island must depend upon the influence of the United States. So the people welcomed the American army; and, in harmony with this, there has been a disposition to accept the Gospel.

I have been told again and again by prominent men, "Porto Rico is not a Roman Catholic country. Our people do not know Catholic dogma. They hate the priests."

The Catholic priest had been so long and so closely allied with the Spanish monarchy that the people could only conceive of them as one and the same thing, and in revolting from the Spanish crown they revolted also from the influence and authority of the Roman Church. They had abundant cause. I shall not recite details, but there are two or three facts that lie broad on the face of the present conditions. The people in these countries have learned to hate Spain. In the Spanish-speaking countries, from the Rio Grande down through Central America and South America, you will find the popular feeling toward Spain to be of the same character; and in all these countries the thinking men and a large mass of the people are utterly indifferent to Roman Catholicism. Would this be so had Rome been true to her mission as a Christian Church? The fact is that both Spain and Rome have been tried and found wanting, and have forfeited their opportunity.

The whole Island of Porto Rico is open to Christian influences. The people hear the Gospel gladly. In some places we have preached in the open air to three and four hundred attentive listeners.

Let us all pray that the Lord of the harvest will send forth many reapers to gather it in, to His honor and glory!

As our readers know, Dr. Drees's family had been Roman Catholic, and it was this fact doubtless that first led him to labor for the conversion of Rome's victims in South America. Christ's Mission hopes to see many converted priests at work for the Catholics.

Literary Notices.

All books noticed here will be sent from this office at publishers' prices.

Eleanor: A Novel by Mrs. Humphry Ward. New York: Harper Brothers. \$1.50.

Of the numerous religious novels which saw the light at the close of the last century, this is one of the most interesting. The author of "Eleanor" became famous some years ago when she wrote "Robert Elsmere," a work which made a sensation in its day.

Mrs. Ward is the daughter of Thomas Arnold, one of the editors of the Catholic Dictionary. His colleague in that work was Father Addis, an Oxford man, who had followed in the wake of Newman in going over to Rome, but who, after fourteen years in the priesthood (at Sydenham, London), returned to Protestantism and accepted a pastoral charge in connection with St. George's Protestant Episcopal Church, Melbourne, Australia. Thos. Arnold, a son of the famous Arnold of Rugby, was, like his brother Matthew, a "liberal" in religious thought and was influenced by Newman also to "go over to Rome." But he also returned to the Protestant faith, though he became a Roman Catholic again, and was a member of the faculty of the Irish Catholic University, Dublin. It is remarkable that the editors of the Catholic Dictionary, the only work of the kind in the English language that gives a clear and comprehensive view of Roman Catholic doctrines and practices, should both have rejected the teachings of the Roman Church after they had labored so zealously in her cause. So it was also with Miss Cusack, the

Nun of Kenmare. She had been a Protestant, and for thirty years was a devoted nun and a zealous writer in the Roman Catholic Church, but she returned to the Protestant faith ten years before her death. Thomas Arnold died last year.

Mrs. Ward maintains the traditions of her family for brainy work in her writings. "Robert Elsmere" was a great success, as have been her other works, but this novel will, we believe, have as large a sale as Marie Corelli's "Master Christian." The plot of "Eleanor" is laid in Rome, and it vividly depicts the inner workings of the Roman Curia. The most interesting character in the book is a priest, a German professor in a Catholic university, whose recently published book opposing the Temporal Power of the Popes had been placed in the Index, and who, although of saintly life, found no mercy at the hands of the Roman prelates. Here is the way in which he describes the persecutions he had to suffer:

"You remember that my letter of submission to the Decree was sent to the official Vatican organ after a pledge had been given to me that only the bare fact of my submission, the mere formula that attends the withdrawal of any book that has been placed upon the Index, should be given to the public. Then my letter appeared in the paper. And suddenly it all became clear to me. I cannot explain it. It was with me as it was with St. Paul: 'It had pleased the Lord to reveal His Son unto me.' After that, I wrote withdrawing my letter and my submission, and I sent a copy to one of the liberal papers. I wrote to many persons at the Vatican complaining of the manner in

which I had been dealt with. No answer—not one. All were silent as though I were already a dead man. Then I tried to see one or two of my old friends. But no one would receive me; one and all turned me from their doors. So then I left Rome. Two days after I arrived here I received two letters simultaneously, one from my Bishop, the other from the council of the University's faculty, suspending me both from my priestly and my academical functions. By the next post arrived a communication from the Bishop of this diocese forbidding me the Sacraments."

And the gifted author herself vividly describes his position thus: "Now, with the final act of defiance, obscurely carried out, conditioned he knew not how, there had arrived for him a marvellous liberation of soul. Even at sixty-five, he felt himself tragically newborn, naked and feeble indeed, but still with unknown possibilities of growth and new life before him."

Many efforts were made by the Vatican officials during Mrs. Ward's last visit to Rome to influence her so that her coming novel might be favorable to the Church, but without success. The same efforts were made in regard to Hall Caine's forthcoming book, and much was the flattery employed by the Vatican papers to this end. Let us hope that the next work of the celebrated author of "The Christian" may prove as truthful regarding the Roman intrigues as the novel of Mrs. Ward and the great work of Marie Coralli. It is a remarkable sign of the times when the most distinguished novelists of England fiercely assail the intolerance and corruption of the Roman Catholic Church. Rome is falling.

Intolerant to the End.

Bishop W. M. Wigger, of the Roman Catholic diocese of Newark, N. J., who died from pneumonia on January 5, of this year, was a rigorous ultramontane. For him there was no Christian Church but the Roman machine. The Papal brand must be on every person and everything that is called Christian. Believe that, said Dr. Wigger in all his speeches and writings, or you cannot be a Christian.

On December 28, 1900, a few days before his death, he sent a circular letter to the rectors of the Roman Catholic churches in the northern part of Hudson County, N. J., denouncing the Catholics who had paid for plots and graves in the North Bergen cemeteries and had relatives buried there. In that letter he said:

"I learn that there are still Catholics who bury their dead in the Protestant cemetery in or near Union Hill. Years ago they might have been excused, as they were under the impression that a portion of that cemetery had been blessed by a Catholic priest. I investigated that matter years ago, and could find no confirmation of that report, and so announced to the Catholics of Union Hill.

"There is no excuse, therefore, for Catholics continuing to bury their dead in unconsecrated ground, and it is my wish and command that this be discontinued. There is a fine Catholic cemetery in Jersey City, and in that cemetery should the bodies of Catholics in Hudson County be buried.

W. M. WIGGER,

"Bishop of Newark."

Like Archbishop Corrigan, who

receives \$1 for every burial in Calvary cemetery in Greater New York, doubtless Bishop Wigger charged the same sum for each body that was interred in the "fine Catholic cemetery" in Jersey City. The Catholics who had paid for graves in Union Hill have protested against this injustice and will take the matter into the courts. The cemetery is "Protestant" only in the sense that it can be used by all of the citizens. But Bishop Wigger would not be content unless the Papal mark should be placed on the dead as well as on the living.

In the Book of Revelations, the Beast "that deceiveth them that dwell on the earth" had his mark in the hand or the foreheads of those that worshipped him. Bishop Wigger would have the mark on their graves.

He had forbidden the Catholics of Newark diocese to send their children to the public schools, until Satolli, as Papal Delegate, countermanded the order. He had suspended the late Father "Pat" Corrigan of Hoboken for suggesting that the priests should elect the bishops and that more liberty should be given to the Catholic people. Satolli caused that order of suspension also to be rescinded.

Archbishop Corrigan and Bishop Wigger were not on speaking terms for several years, and it is a fact that Wigger never visited Corrigan in this city. When the latter, as Bishop of Newark, was transferred to New York in 1880, to be coadjutor to Cardinal McCloskey, he wished Father O'Farrell, of St. Peter's Church in Barclay street, this city, to succeed him in Newark, and Rome was willing to make the appointment. But

in the division of the diocese, O'Farrell, by a mistake on the part of the Curia at Rome, was sent to Trenton and Wigger became bishop of Newark, an unwelcome neighbor of Corrigan.

Those Roman prelates and priests do not love each other. May God deliver the people from their tyrannical rule, and lead them to a knowledge of the Saviour, the great Shepherd of the flock, who will save them through the blood of the everlasting covenant.

A Great Publishing House.

We commend to our readers the advertisements of the Fleming H. Revell Company that appear on the pages of the cover of the Magazine this month. The high character of the publications of this Company is known to all the Christian people of the United States. Mr. Revell, the founder and director of the Company, is a brother-in-law of the late Dwight L. Moody, whose books have been issued by that house. It continues to publish Mr. Moody's works, and its imprint covers the best evangelical literature in all departments by the most famous writers.

We think we do a great service to our readers by bringing to their attention the publications of this Company. They are the publishers of Father Chiniquy's books, "Fifty Years in the Church of Rome," and "Forty Years in the Church of Christ," and a great number of works on religious subjects and in general literature. All are of the highest order. We shall continue to serve our subscribers by directing their attention to the best books on the subjects discussed in this paper.

LIFE IN ROMAN CATHOLIC MONASTERIES.

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE PASSIONATE MONASTERY, HOBOKEN, N. J.

CHAPTER XXXII.

Renouncing Our Own Will.

THE above phrase, "Renouncing Our Own Will," is a little strange to the ordinary citizen, but to a monastic ear it means very much. The first thing that a young monk learns on entering a monastery is that he must renounce his own will. This is inculcated so extensively in all the so-called spiritual books of the monks, and in all their treatises on "Holy Obedience," that it is not necessary for me to corroborate by any texts. The obligation of renouncing his own will is so persistently impressed on the young monk or novice that there can be no doubt in his mind that his superiors really want this sacrifice of him, and that they want it very emphatically. The idea in itself, is, of course, absurd, like many other items of monastic teaching, but the monks have a happy way of ignoring the existence of absurdities in their doctrines and inculcate the most foolish principles with such seriousness and dignity that one is almost inclined to bow to them with reverence, just as they bow with holy reverence to the statue of the sacred ass which they exhibit in their churches at Christmas, because they say it is the image of the ass that gave comfort to Christ at his birth by breathing upon him.

The renunciation of the monk's own will, they say, is the very basis of holiness; as holiness is the very highest ideal of morality, the renunciation of one's own will is therefore of necessity also the basis of morality. Once this basis of morality is laid, the results are far-reaching in their evil influence. The monk, being obliged to renounce his own will, must do the will of another, as otherwise he would be a mere machine. Consequently that other person's will which he must do is the local Superior's will. The local Superior, too, having renounced his own will, does only what the Provincial Superior commands. The Provincial Superior, having also sworn absolute obedience to the General Superior, naturally requires only what is the General's will. Finally, the General is subject absolutely in questions of morality to the Pope, so he can only command the Pope's will. Thus the novice or private monk of whatever description renounces his own will to do that of the Pope.

One would think that the monks had already reached a very high point in their inferences, but it may surprise the reader to learn that they have not yet arrived at the end of their journey. The monks go still further and declare that the Pope himself is the Vicar of Christ and in questions of morality can only command what is the will of Christ. The result is beautiful indeed, according to monastic views, for the mere novice who is only on the first rung of the heavenly ladder is already able to do the will of Christ in every little detail by the simple act of renouncing his own will.

I remember very well how carefully this was explained to me when I was still in my monastic swaddling clothes and how as a novice, with all the

enthusiasm and ignorance of a boy of sixteen, I was filled with poetic fancies and illusions, and believed myself actually in a paradise with Christ behind me, in the person of my Superior, commanding every little step I took and every move I made. The monks had simply turned my head, and for many long years I lived under a delusion as perfect as that which any involuntary recluse of an insane asylum ever experienced. It is a sad and humiliating confession to have to make at this period of my life, but it is well worth while and will help the cause of truth and common sense.

According to this principle, a young novice who is tortured by thirst and is standing before a well of cool, refreshing water would commit a sin if he were to drink any of that water without first asking permission of his Superior, because if he drank the water without that permission he would do his own will and not that of another. As I said in a previous article, we were obliged every week to go on our knees and ask the Superior's permission to eat, to wash our faces, to clean our cells, and, in fact, to do everything that was necessary to decent living. If a man tore his habit and wished to mend it he could not do so without asking the blessing of the Superior, and even if we wanted to open the windows of our cells we had to go and ask a special order to that effect, unless we had previously obtained a general permission for it. Nor was it a mere dead letter with which we were supposed to have to deal. The master was constantly behind us and would even give captious orders, that he might entrap the novices from time to time and give them penances for doing what he was pleased to call their own will. Of this I may give a good instance. According to the rule, the novices, like the students, were obliged every day at the beginning of recreation to ask the Superior for permission to speak. Usually the master of novices gave the permission by saying "Yes," or refused it for a certain space of time. One day, as was customary, the eldest novice went to ask the Superior's permission for all the novices to speak during the recreation after the mid-day meal. On that special day he said: "Yes, you may speak." We had been talking for about ten minutes, repeating our usual pious stories to each other, as good novices were supposed to do, when the Master came along, like an exasperated divinity, with a terrible frown, and reprimanded us for conversing together. The eldest novice begged leave to explain that he had asked permission to speak for all the novices, and had obtained it.

"I gave you permission to speak," said the Master, "but I did not give you permission to converse. To speak a word or two is one thing and to converse is another."

This distinction, of course, struck us to the ground—literally—for each novice when reprimanded by the Master threw himself to the earth in token of humble submission. But we were not only obliged to kneel on the ground; the Master ordered us all to make three lines with our tongues on the path, for this happened in the garden; and for having conversed instead of having spoken, our tongues were sore for half a day after. Our action was construed into one of self-will, and we were penanced for having violated that sacrosanct principle of monastic life "not to do our own will."

[TO BE CONTINUED]

French Conflict with Rome.

The Pope has written a letter to the French Parliament, which was transmitted by Cardinal Richard, the Archbishop of Paris. In it the Pope implores the French lawmakers not to pass any of the projected measures against religious Orders. But all his efforts seem in vain. Already the French papers make fun of the Pope's letter, by insinuating that it has been drawn up, like many other Papal documents intended for France, by a French Jesuit residing in Rome. The Prime Minister, Mr. Waldeck-Rousseau, is fully determined to push the measures projected against the very existence of the religious Orders of the Roman Catholic Church in France. In this connection the *New York Sun*, of Sunday, January 6, says: "It is beyond doubt that the French Government possesses evidence of a Clerical plot against the State of gigantic proportions, in which Cardinal Richard, and practically the entire hierarchy of the Roman Catholic Church are implicated, as well as nine-tenths of the parish priests and the aristocracy. An attempt by the Government to proceed with the threatened legislation against the religious Orders and ecclesiastical property will be the signal for overt action on the part of the conspirators. It is necessary to remember that a policy of conciliation toward the Republic has long been followed by the Pope, who adopted and has maintained it against the protests of the prelates. The Pope persisted in his policy, not perhaps out of love for the Republic, but because the Republic was strong and apparently willing to strike at the Church, if provoked. Cardinal Ram-

polla once said: 'Convince His Holiness that the French Republic is really weak, and incurably corrupt, and he will forthwith declare war upon it in the interest of the Church.'"

Such has always been the policy of the Italians managing the Church at Rome, a policy of expediency. Leo XIII., notwithstanding all opposition, started to flirt with the French Republic ever since the beginning of his Pontificate. Rome has never admitted the legality of a Republican form of Government, holding that monarchs alone received their authority from God. Notwithstanding all the concessions made by the Pope to the Republican Government of France, the present Ministry has become utterly disgusted with the opportunism which inspired all Papal approaches, and has now turned against it. The threatened measures against the religious Orders are sure to pass in the Chamber of Deputies, and then we shall begin to see the first rupture of serious import between the Vatican and the French Republic. The complete failure of the Pope's policy toward republican France might have serious influence on his already feeble health, now that after so many years of effort he sees that all his diplomacy has produced no practical result. A. F.

An Excellent Premium.

We are still offering the Rev. Dr. A. B. King's new book, "The Purple and Scarlet Woman and Her Relatives," as a premium for *one* new subscriber, or in other words, the book and this Magazine for a year for \$1. The price of the book is \$1, but it will be sent with the Magazine for that amount.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for enlightenment of
Roman Catholics and their conversion
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JAMES A. O'CONNOR, PUBLISHER,
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class matter.

Zealous Converts.

If Roman Catholics can hear the Gospel preached in plainness, simplicity and sincerity they will be converted. This time a year ago, when the Ministerial Association of Montreal invited the editor of this Magazine to hold meetings in that city as an offset to the conferences of Father Younan, the Paulist, for the conversion of Protestants to Romanism, many Catholics attended the services and several were converted and afterward united with the churches. The following letter from one of these converts will be read with interest:

"Montreal, Can., Dec. 3, 1900.

"Rev. James A. O'Connor:

"Dear Sir—I take the greatest pleasure in reading your Magazine, and find it very helpful to me, as I have just left the Roman Church and am now a member of the Presbyterian Church. I was very undecided until you came to Montreal. I attended all your meetings, and was so encouraged that I decided to leave all my friends and become a Christian. I am so happy and can see things in such a different light that I feel I have a great deal for which to be thankful.

"I am going to distribute the numbers of THE CONVERTED CATHOLIC that I have received among my Catholic friends, and I only hope they may

profit by them as much as I have been benefited.

"Yours gratefully,

"M. C."

Other letters like that have been received, and it is certain that those converts will be the means of arousing an interest in evangelical religion among their Catholic friends. God has promised that His word will not return unto Him void.

New Book Long Delayed.

For several years the editor of THE CONVERTED CATHOLIC has been engaged on a work that would fill a place not occupied by any other publication, as far as he knows. A manual that would enlighten Protestant Christians regarding Romanism and at the same time be helpful to Catholics to come out of Rome, has been in his thoughts and on his heart. Much of the matter of such a volume is ready to hand, but the busy life he has been compelled to lead in editing and publishing this Magazine, attending to Christ's Mission (and that means answering calls thirty and forty times a day and often late into the night), preaching and lecturing and writing letters—all have kept him fully occupied. This year, however, he is confident he can finish the work. Its title will be "The Conversion of Catholics, and a History of the Papacy, Monks, Nuns, etc."

The price of the book will be \$1.50, but in order to increase the circulation of THE CONVERTED CATHOLIC, the volume will be sent free for two new subscribers to the Magazine, or for \$1.00 if the order be sent now. Orders previously received will be filled first.

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Superintendent of the Moody Bible Institute, Chicago

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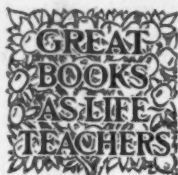
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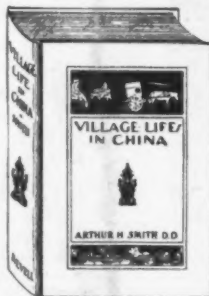
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